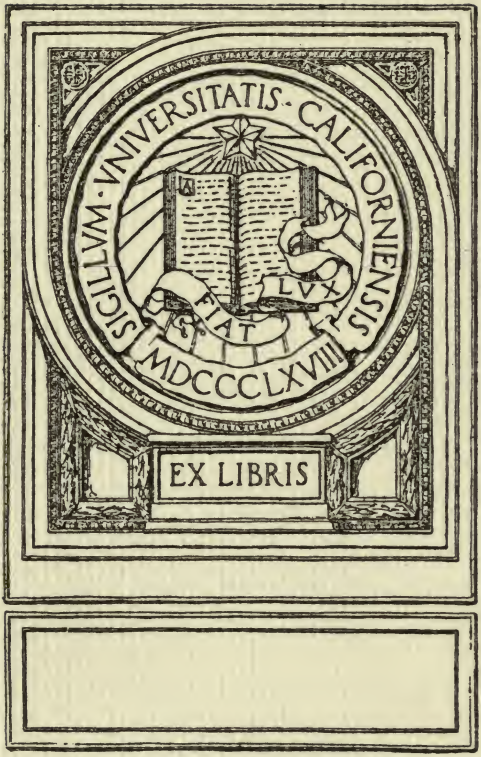
UC-NRLF
$B 264 692


SIGILLVM · VNIVERSITATIS · CALIFORNIENSIS
LVX
FIAT
MDCCCLXVIII
EX LIBRIS

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/workerseducation00gillrich

UNIV. OF
CALIFORNIA

An Open-air Class at Fircroft.

THE WORKERS and EDUCATION.

A RECORD OF SOME PRESENT DAY EXPERIMENTS.

By

FREDERICK JOHN GILLMAN.

With contributions by
ARNOLD S. ROWNTREE, M.P.,
and
WM. CHARLES BRAITHWAITE, LL.B.

LONDON: GEORGE ALLEN & UNWIN LTD.
RUSKIN HOUSE 40 MUSEUM STREET, W.C.

LC5056
G7G4

UNIV. OF
CALIFORNIA

Contents.

		Page
Introduction	- Arnold S. Rowntree, M.P. ..	5–8
Chapter I.	- The Settlements	9–33
Chapter II.	- The Guest Houses	34–42
Chapter III.	- Lecture Schools and Study Circles	43–49
Chapter IV.	- A Rural Experiment	50–54
Conclusion	- Wm. Chas. Braithwaite, LL.B. ..	55–59
Appendices	.. ..	60–66
Chronology	.. ..	68

UNIV. OF CALIFORNIA

Introduction.

By Arnold S. Rowntree, M.P.

THE epoch-making events through which we are passing will leave an indelible mark upon every phase of national life. The country's destiny is being made anew, and, despite some disquieting symptoms, a great opportunity has arisen for the re-construction of human society, and the re-establishment of human relationships upon saner and more enduring foundations.

This opportunity constitutes a challenge which none of us will desire to evade. It is a call to a new seriousness and a fresh consecration of life. It is encouraging, as we face the future, to notice in these sad months the wide recognition of the solidarity of the nation. The old divisions are now seen to have been unworthy of us, and, as never before, it is recognised that we are all members of one body.

The time has surely come when every effort should be made to put an end to our industrial and religious strife. The gulf between employers and employees widens. Is it not now imperative that master and man should learn to understand each other and side by side should seek for the common good? In our religious life, creeds and questions of church government surely should not be allowed to hide the essential unity which binds together in a common purpose all who are striving to re-establish society upon a Christian basis.

Life is so terribly complex that one might be tempted to despair but for the fact that a widespread desire for a mutual understanding is stirring in the minds of men. Those who have enjoyed the privilege of a good education must recognise that in the face of this desire their responsibility is very great and

constitutes a call to a high form of national service, opening up great possibilities for the future. With a new recognition of our obligations to each other, we shall now

> " be more emboldened to appeal to men and women brought up in comfort to share in the lives of those who sit their life long through in the damp and dismal trenches which men call home. We shall be more ready to ask men and women who have spent long years in the factory and at the bench to come together in pursuit of the true and the beautiful, and we shall have more faith to ask alike those who are far removed from poverty and those who live upon its brink, to join with us in building up the city that is to be.*

The problems of the immediate future cannot be solved by goodwill alone. They will demand patient and scientific investigation ; and men of all classes and of all points of view will need to bring their knowledge and foresight into the common stock if right solutions are to be found. Above all there is need for patient toleration, informed knowledge and a quickened sense of justice.

If educational facilities to meet these grave issues are placed within the reach of the people, experience shows that they will not fail to respond. In spite of the cramping and deadening interests which surround them, there is in the hearts of the working folk an inextinguishable longing for the things of the mind and spirit.

Greater equality of intellectual opportunity is needed. Most of our Universities are closed to all but the privileged few. Our Empire is powerful in territory, in arms and in wealth, but as " The Times " recently said :—

> " other things underlie these, and the best things we have may not endure unless they rest upon a national education wisely conceived ; above all, one which helps to form strong men and women."

*J. St. G. Heath (Warden of Toynbee Hall).

Without the enlightenment which education can bring, men are swayed to and fro, and the nation as well as the individual suffers in consequence.

Strangely enough the State hitherto has only concerned itself with the education of the child. Adult education has been left to voluntary effort, and the pioneer work of such men as Kingsley, Maurice and Toynbee, and later of Dr. Paton and Albert Mansbridge yet needs to be followed up.

To-day there are a number of voluntary agencies engaged in such work, but they are very few compared with the need. One thinks of the Working Men's College, of Toynbee Hall and a few University Settlements, of Ruskin College and the educational work of the Trades Unions and the Co-operative Societies, of the National Union of Women Workers, the Workers' Educational Association, and the Adult Schools. Most of these organizations have educational and spiritual ideals largely in common ; they realize that the need is not merely the imparting of facts, but an all-round enrichment of life. As Professor Sadler says :—

> " The right kind of education consists in a broadening of the outlook upon life, in a finer sense of responsibility, in a keener sympathy with the minds of others, in a readiness to sacrifice selfish interests to the public service, and in deepened insight into duty."

The study of economics and history especially should be fruitful in showing how social life can be brought into closer harmony with the ideals of human brotherhood.

And lastly, experience has clearly shown the value of comradeship in the pursuit of knowledge and truth. Men and women who may be opposed in politics, in social and industrial interests and in religious observances, have along this road formed many valued friendships, rubbed away many awkward corners, and entered into a real and abiding communion of spirit.

The experiments which F. J. Gillman describes in the following pages have been undertaken under the strong conviction that national necessity calls for some such efforts. It will be seen that whilst they differ in scope and value they have a common spirit and aim. The small group who have been chiefly responsible for their initiation believe that in the coming era of reconstruction the need for this type of education will increasingly be recognized.

In the churches of our land there is a feeling of disappointment and bewilderment ; disappointment because of a declining membership and the widening gulf which separates the mass of the people from institutional religion ; and bewilderment because the remedy so urgently called for is so difficult to find. Many in the churches are feeling that it would be helpful if the teaching were more definitely instructional, if opportunities of discussion were more freely encouraged, and if a wide circle of church workers were more completely equipped for service, and were given fuller opportunities of leading and helping others.

The time seems ripe for some such courageous experiments. The general level of intelligence in the country is much higher than it was a generation ago. The Adult Schools, which began their educational programme with elementary lessons in reading and writing, have endeavoured to work out new methods to meet the widening demands amongst their own members, and it is hoped that the experiments here described, which have sprung from that body and from members of the Society of Friends, will prove suggestive in stimulating others, whether individuals or churches, to consider the urgent need of further experiments along somewhat similar lines, and directed towards similar ends.

A Record of Experiments.

Chapter I.

The Settlements.

THE educational experiments which are to be described in this chapter have largely been inspired by the members of the Society of Friends and by the highly suggestive development of the Workers' Educational Association, with its scheme of Tutorial Classes, which has recently been recorded in Albert Mansbridge's indispensable treatise.*

As far back as 1895, at a Conference of the Society of Friends, held at Manchester, the question of "the more effective presentation of spiritual truth" within the Society was under discussion. In a paper read at the Conference, the writer referred to the great need for some educational aid and stimulus for young men and women members after they had left school and home, and had entered upon an industrial career. He spoke of the success which was then attending the Adult Schools, which were furnishing the Society at that time with a fine outlet for active intellectual and social service, and he pleaded for fuller opportunities for training, both for teaching and for social service in general, for those members who felt the call to devote the best powers of heart and mind to such work.

"In what way," he enquired, "could a rightly gifted man do a greater service to the Society than by gathering round him, in some fitting centre, ardent young spirits, full of love to

*"University Tutorial Classes," by Albert Mansbridge; Longmans, Green & Co., price 2/6.

God and man, and through personal association and the influence of spirit upon spirit, and wise guidance and instruction, fitting them, so far as human agency is concerned, for service ? "

In conformity with this ideal, and to meet the ever increasing needs outlined, a number of " Summer Schools " were organized, commencing in the year 1897, in various parts of the country.

A Summer School usually lasted for a fortnight or a month. The students lived together, or were " billetted " out in the immediate neighbourhood of their meeting-place, and they pursued, in an atmosphere of fellowship, a consecutive course of studies. Such a method is necessarily incomplete, but experience has proved its value, particularly in stimulating a desire on the part of many of the students for a more extended and thorough education.

WOODBROOKE.

To carry the ideal to its logical conclusion it was made possible by the generosity of a Friend to establish, in 1902, a permanent residential Settlement at Woodbrooke—a charmingly-situated mansion about four miles from Birmingham,—J. Rendel Harris, D. Litt., being the director of its studies.

Woodbrooke is in reality a simple form of University, offering the advantages of University life with " an atmosphere " of indefinable value added, which quickens an intenser life and furnishes a worthy equipment such as may well be expected to enable its students in after life to influence a wide circle of people in the interests of a true social order.*

But it was obvious to many of those who were watching these experiments that if the educational needs of the democracy

*In the immediate vicinity of Woodbrooke and Fircroft there is a network of educational institutions, including Kingsmead, for the training of foreign and home mission workers ; West-hill, for Sunday school teachers ; Carey Hall, for women missionaries ; and The Beeches, a Rest Home for Salvation Army officers. These receive educational help from the Woodbrooke staff. All of them are largely indebted for their establishment to the generosity of the members of the Cadbury family.

were at all adequately to be met, the effort would have to be wider than any one denomination could attempt, and in particular would have directly to reach the workers themselves.

The Adult Schools were increasingly feeling the need for a succession of well-equipped teachers and leaders. The subject came up for discussion at the Leeds meetings of the National Adult School Council, in 1904. The movement was at that time abounding with energy and enthusiasm, but a more difficult period, clearly foreseen by many, was immediately ahead of it, which would call for clear intellectual guidance and constructive thought in face of the serious issues, social, political and religious, which confronted the democracy, and which would inevitably come up for discussion in the Schools from week to week.

In view of this situation, and profiting by the fruitful experiences of the Society, the aid of the Adult Schools was called in and the area of experiment was accordingly widened.

FIRCROFT.

First came Fircroft. Fircroft was founded in January, 1909, as a residential college for working men who might desire an opportunity of devoting themselves for a short time to organized study. The house nearly adjoins Woodbrooke, and is surrounded by three acres of beautiful garden. It comprised a library and classroom, a gymnasium with baths, and a workshop. It accommodated about twenty students, who lived and studied together under the direction of the Warden (Tom Bryan, M.A.) and a resident staff of three teachers, all of whom were graduates of British Universities. The subjects of study included Mathematics, English Grammar and Literature, Botany and Biology, Industrial and Political History, Economics, Civics and Bible study. The institution was unsectarian, and there was the greatest freedom in the religious discussions and life. The students (of whom about two hundred in the aggregate have been in residence) were urged to stay for a year of three

terms, and about half of them were able to do so. Some of them returned to their own trades, and others entered upon various kinds of public and social work. Almost without exception the students showed a really remarkable development of all-round capacity ; not only were several promoted by their employers to more responsible positions, but many began at once to take an active part in social service. Thus two brothers, who were fruit growers, formed a Co-operative Agricultural Society among the neighbouring small-holders ; another man became Secretary of a branch of an Unskilled Labourers' Trade Union, and was able to improve the position of a badly-paid set of men ; another became Secretary to a group of village Adult Schools ; another became clerk to his " Monthly Meeting," and so on. The fees were £10 per student per term, and were chiefly met by bursaries.

A letter from one of the students, written in the trenches, gives a little glimpse of the influence of Fircroft upon these " ardent young spirits " who entered its joyful fellowship. " I still have my Plato," he writes, " and many pleasant hours have I had with Socrates. I try to remember the teaching that was so beautiful and to keep constantly before my eyes the great ideal that seemed so near."

Fircroft was formed largely on the model of the Danish High Schools, which, it will be remembered, owed their origin to private initiative and benevolence, but which now receive State recognition and support—and the fact that about sixteen per cent. of the agricultural population passes through them eloquently testifies to their great influence on the life of that nation. As in Denmark, the aim at Fircroft was not merely to impart information, but to develop the capacity to appreciate what is valuable in life, to stimulate the imagination and to strengthen character.

The continuance of the war and the introduction of conscription have made it impossible to continue the normal

activities of Fircroft for the present, and its future may be modified so as to secure its co-operation in a contemplated double scheme for a Woodbrooke Settlement in one of the poorer districts of Birmingham, and an Agricultural Colony where students may combine the pursuit of learning with active work on the land.

THE NON-RESIDENTIAL SETTLEMENTS.

The number of people able to give up business for a sufficient length of time to enter into residence, even for a term, at centres ike Woodbrooke and Fircroft, will always be very small.

The experiments now to be described have been inaugurated with the object of extending the advantages of college life as far as seems practicable to the general community of thoughtful men and women, who, desiring intellectual equipment, and wishing to be of service to their fellows, can only spare a few hours a week, usually in the evening, for study.

Five non-residential Settlements have been founded as follows :—

Swarthmore, Leeds	1909
St. Mary's, York	1909
The Homestead, Wakefield ..	1913
The Settlement, Lemington ..	1913
Beechcroft, Birkenhead	1914

The aims which are pursued in common at these five centres have perhaps already been sufficiently explained. The courses of study are chiefly planned to meet the more thoughtful type of working folk, but "grading" has recently been attempted so as more fully to meet the needs of would-be students in varying stages of development.

The cost of maintaining these non-residential Settlements varies greatly, and is, of course, correspondingly higher where the great advantage of the services of a whole-time resident Warden has been possible. The income is generally mainly

received from a number of private subscribers ; Government grants are earned towards the cost of the Tutorial and a few other classes ; and some Adult Schools send subscriptions. The students' fees are usually fixed at about 1/6 for a course of twelve lectures, or 3/6 for the whole series for a term of three months. If the fees were fixed at higher rates some promising students would be shut out.

The curriculum in every instance is catholic in its scope, but is always arranged with a view to the special needs of men and women who live in contact with life's hard realities, and who may reasonably be expected, as a result of their studies, to reflect in their normal everyday work and surroundings the spirit of enlightenment and enlargement of outlook into which they have been brought.

The social position of the students varies greatly. Many are not attached to any religious denomination, and such are specially welcomed, particularly those who are seeking actively to help in movements for the betterment of industrial and social conditions. In so far as Church members have been reached, an enrichment of the local Church life and activities has undoubtedly resulted.

In every instance the life of the Settlements is permeated with a broad religious spirit. It has to be admitted that the creation of a University atmosphere is not easy of attainment, but it is by no means absent. The Wardens are men of considerable attainments and pronounced personality, and the group method of study and the social amenities of the Common-room help to fulfil Mazzini's idea of education through fellowship.

It only need be added that the experimental stage has not yet been passed, but that as far as it has gone there is every reason to believe that the non-residential Settlements have contributed to the quickening of the moral sensibility of the community, and have stimulated hundreds of people "to rise in daily practice to the love of virtue and duty." In the educational

developments of the twentieth century we are convinced that they will be recognized as among the "Look-out posts" of the future, from which glimpses were caught of the time when educational enlightenment and opportunity, instead of being the privilege of the few, should in widest commonality become available to the whole people.

At all fully to meet the needs of the future, we need to create a whole series of educational centres, presided over by men and women of scholarly attainments and sympathetic spirit, where, in a homely atmosphere, the mind and heart can alike be trained and enlarged, where difficulties can be discussed and solved, and where active workers can be guided and methods of social service thought out and perhaps experimentally undertaken. Such centres are equally called for in our large industrial centres and in our agricultural districts.

(As will be seen, the experiments under review have actually been undertaken both in urban and in rural areas.)

It should be stated that in the following descriptions some repetition has been inevitable, in view of the fact that the aims of the various centres are so largely identical. But it seems best to give a separate account of each place.

SWARTHMORE, LEEDS.

Swarthmore is a non-residential Settlement for religious and social study. It is non-residential in the sense that none of the students resides on the premises ; but it is a recognized hostel affiliated with Leeds University, and four or five University students have lived there and taken a useful part in the work. The Warden (G. K. Hibbert, M.A., B.D.) and his wife live in an adjoining house. Maurice L. Rowntree, M.A., is the Assistant Warden.

The Settlement is under the control of a Council of Friends in Leeds and the neighbourhood. Friends' Meetings in the surrounding towns, such as Bradford, Shipley and Harrogate,

appoint representatives. The membership of the Council is, however, not confined to Friends. The local Sunday School Union is represented (the Settlement is the headquarters of the Leeds Primary Department), and before the war depleted the Leeds University staff two or three of the Professors were also members. There is a decided and very helpful " Friendly " atmosphere about the place, but it must not be supposed that the wider public is neglected. People come to Swarthmore from many churches—including the Anglican and the Wesleyan —and quite a considerable proportion of the students are Adult School members, whilst some are unattached to any religious organization.

Geographically, Swarthmore is admirably situated for reaching the people of Leeds and the outlying suburbs. It rejoices in a garden, and looks out on a leafy open space and a big stretch of sky, yet it is within sight of the Town Hall and only a few minutes' walk from the centre of the city and the station termini and main tram routes.

The aim of the work is stated to be to equip men and women for religious and social work, to create and cement friendships, and to guide and inspire active workers. The " home " element has always been strongly encouraged. There is coffee in the Common-room, and before the students separate they join together in family prayer, and there are walks, and talks over the tea table on Saturday afternoons. The Warden is always accessible and companionable—a " guide, philosopher and friend " to the many who look to him for friendly help and guidance. The need for trained Adult School leaders, and for a more effective Quaker ministry in the local Meetings, is always kept in mind ; but, in addition to this, workers, including a number of local preachers, come to the classes, as already stated, from many churches ; and a class for Sunday School teachers (dealing with Child Psychology and the Art of Teaching, as well as Biblical subjects) is usually included in the curriculum. The lectures on religious and

biblical subjects, for which the Warden is chiefly responsible, have always been a strong feature. They are scholarly and constructive, and (as is to be expected), wherever they start, they lead the students on to the vital problem of the implications of the Christian ethic in its relation to the life of the twentieth century. This, of course, involves the study of the whole range of social problems. Thus in recent terms the subjects have included Political Economy and Industrial History, and such specific questions as Child Life and Labour, Health in the Home, and Social Conditions in the United States. Literature, Biography and Nature Study also find a regular place in the programme.

On Saturdays in summer time there is a walk, and in the winter a fireside talk on "The Event of the Week." The walks are sometimes field rambles for nature study, and sometimes literary pilgrimages to such destinations as the Bronte or the "Windyridge" country.

On Sunday evenings a most suggestive experiment towards a new type of devotional meeting is being worked out. After careful experimenting, and one or two failures, a meeting combining the distinctive features of a Lecture School and a Quaker Meeting has been evolved. The Warden at present is giving a series of addresses at these meetings (which are held on the first Sunday of each month, at 6-30) on the clauses of the Apostles Creed. A discussion follows the address, and is usually participated in by ten or twelve people. The spirit of the discussion is not disputatious, but devotional. To quote the words of the Warden, "Swarthmore stands for a ruthless and relentless "search for truth. There has been bred a feeling of confidence "among those who attend. They can freely speak their minds, "and state difficulties which in other surroundings they dare "not express."

It is not surprising to learn that the opportunity presented at these Sunday evening meetings to ask questions and to

search for truth in this free and yet reverent spirit attracts many thoughtful Church-workers, as well as others who "go nowhere," but who are anxiously desiring a reasonable basis for religious belief. One cannot help wondering why the Churches do not attempt to mould some of their services along such helpful lines.

The economic and allied studies include a Tutorial class under the auspices of the University of Oxford Tutorial Class Committee. This class has just concluded a four years' course on "Industrial History" (conducted by Henry Clay, M.A.), and a remarkable tribute has been paid to its work by the Oxford Committee, whose Secretary writes: "The class has been from all points of view one of the most satisfactory of the Oxford classes, and the Committee believe a piece of really good educational work has been accomplished in it."

In this connection it may be stated that the Warden is so impressed with the cumulative value of a long course of study, that he is endeavouring to apply the Tutorial Class method of a three years' course to most of the subjects on the curriculum. Occasional and less advanced students will, however, not be neglected. There will be concurrent shorter courses for them, and the summer term studies will always be self-contained and of a somewhat lighter character.

During the last two or three seasons Swarthmore has been extending its activities throughout the city of Leeds and the surrounding thickly-populated towns of the West Riding.

The Warden or some other member of the Council visits most of the Leeds Adult Schools, and at many of them "Swarthmore Sundays" are annually held, at which the advantages of the Settlement are explained.

There is a carefully compiled list of "Swarthmore Extension Lecturers," who conduct courses of study in the outlying towns. Each class so established is asked to guarantee twelve students and to send a record of attendances to the

Warden, along with a fee of 1/6 per member per term of three months. This work has been exceedingly valuable. It has extended the influence of the Settlement to Bradford, Sheffield, Halifax, Wakefield, Pontefract and several other industrial centres.

Occasionally a group of students from these outlying places will spend a week-end together at Swarthmore for study and fellowship on the lines outlined below in the description of the work at York.

The attendances at Swarthmore itself average about two hundred, and at the Extension Classes about one hundred weekly.

The value of the work thus outlined is of a kind difficult to tabulate, but there is no doubt that many men and women have found in it an inspirational centre for study, service and worship. Among several letters which the Warden has received from students, one recent one says :—

> "I cannot tell you the great debt I owe Swarthmore, the wonderful lessons I have learnt there, how to express myself, how to make use of the powers I was almost unaware were there. In looking inward I find that many things I have learnt are not in the Syllabus. There is no student who attends Swarthmore but will be doing his little bit, whether he knows it or not, very often not perhaps on the lines marked out, but in the workshop, in the home life, and in everyday conversation there is that bit of leaven that will help to make our city sweeter and purer during these troublous times."

There are indeed many instances where the whole personality has been markedly developed, accompanied by a changed outlook on life ; and the local Churches have been enriched as their workers have discovered in themselves new gifts of leadership and of teaching.

BEECHCROFT, BIRKENHEAD.

Birkenhead, like any other industrial town, keeps pushing its rows of mean streets farther and farther afield, swallowing

up meadow and woodland as it grows, though it is more fortunate than most such districts in its possession of a splendid belt of parks. At Beechcroft Settlement a little oasis of " gentility " maintains a precarious foothold amid the devouring flood of bricks and mortar. In Holly Bank Road the birds still sing, and the pleasant villas stand amid beautiful old-world gardens on the wooded hillside. Across the road and all around are the regulation mean streets, and the clamour of the great neighbouring shipyards disturbs the air.

Beechcroft is the first house in this oasis of peace. It is a somewhat imposing-looking villa, standing high on a rising lawn, and quite secluded in the summer time in its belt of trees. One could scarcely choose a more suitable spot for an educational experiment such as is being worked out with astonishing vigour under the guidance of Horace Fleming and his wife. The house is a large one. On the ground floor there are two rooms each capable of seating eighty people, a small room suitable for a library and a charming circular hall. The upper floors are at present occupied by the Warden and his family, who, however, keep very much of an open house for all comers, their private sitting-room being in frequent use for Classes and Committee Meetings.

The Settlement was opened in 1914, a few weeks after the outbreak of the war. Had the war been foreseen it is probable that the experiment would not have been launched, but the remarkable success which has been achieved has more than justified the decision to go forward.

The aim of the Settlement is something more than merely the provision of an educational centre for the local Adult Schools and Workers' Educational Association.

It is intended further to link up and develop and deepen every local organization which is in any way engaged in Adult education, and to create a fellowship of all who are anxious for the betterment of society. Special efforts have in particular

been made to enlist the co-operation of the local Trades Unions —and with marked success.

It is a fact suggestive of many things that whilst there are approximately 200,000 Trade Unionists in the area covered by Liverpool University, the joint Education Committee set up by the University and the Workers' Educational Association has only been able to organize nineteen classes among them, with a membership of about two hundred. That is to say, that only one member in a thousand has been reached. The need, therefore, is pressing if the intellectual and moral claims of the immediate future of this great industrial district are at all adequately to be met.

There can be no question that Beechcroft is rendering a great service to the workers of Birkenhead. The District Trades Council meets there monthly to listen to such authorities as J. A. Hobson, A. E. Zimmern, G. D. H. Cole and Arthur Greenwood, and to discuss with them over the tea-table many vital industrial problems. During the term which has just closed, such topics as "The Future of Trades Unionism," "Labour and the War" and "An Englishman's Liberties" have been dealt with. Nor is that all. The Warden has been conducting a course of studies for the members of the National Union of Railwaymen on "The Industrial Revolution," and the Locomotive Enginemen and Firemen have been studying "The Rise of the British Empire."

These lectures are officially administered, and the necessary notices sent out, not by the Warden, but by the Trades Unions themselves ; the part of the Settlement is to obtain the lecturers and provide hospitality. The attendance varies from twenty to forty. The meetings are held on Sundays, at 3 and 6 o'clock, with tea and a sing-song in the interval. With so much overtime on the railways, Sunday is the only possible day of meeting, and even a casual sight of a class at work calls to mind the old proverb "The better the day, the better the deed" ; for

it would be a great mistake to suppose that the time is occupied in discussing the minutiæ of Trade Union activities, or the utilitarian or political issues of industrialism. Rather is one introduced into the realms of idealism.

On a recent Sunday afternoon, when, for the first time, the National Union of Railwaymen and the Enginemen combined for a joint lecture school, it was wonderful to see the keenness and enjoyment with which such deep subjects were faced as the transcendent need in this country of men of richness of heart and mind, the replacement of social fear by "a community of friends," the surrendering of self to the common weal, and—central problem of all—the mastery of the soul. No words spoken on that memorable occasion were more sympathetically applauded than the statement that as soon as ever the war is over we must cultivate friendship with Germany, excepting perhaps such pithy maxims by the lecturers as that "One just man in a Trade Union is of value beyond calculation," or that "Every Trade Union Meeting should be a sacrament, a communion of earnest souls seeking to express the highest within them."

It was a revelation, too, to hear the fine deep-throated voices of these hardy fellows as round the fireside they sang together the inspiring words of Mrs. Gilman's "Song to Labour" :—

The whole world lies in your right-hand,
Your strong right-hand,
Your skilled right-hand :
You hold the whole world in your hand :
See to it what you do!

It should be added that the interest of the Trades and Labour Council was first secured through the friendly and diplomatic approaches of the Warden, who made a tour of the Unions and explained the aims of the Settlement.

Among other organizations which make use of Beechcroft are the Workers' Educational Association and the Adult School

Union. One course of lectures on "Europe from 1815 to 1915" is at present being run under the joint auspices of the Liverpool University Extension Board, the Workers' Educational Association and the Council for the Study of International Relations—an admirable illustration of the value of co-operation in educational effort.

Some conception of the really astonishing range of activities at Beechcroft is revealed by a simple record of the first winter's work, when 271 meetings of various kinds were held, with a total attendance of 5,756.

The curriculum* includes such diverse subjects as Elizabethan Literature, Local Government, Philosophy, Botany, Hygiene, Industrial History and International Relations. No less than fifteen classes for women are held. A play-nursery has been furnished, so that the mothers may attend their classes with undisturbed minds, while volunteer helpers take care of their children.

A further interesting feature is a "Christian Political Fellowship"—an attempt to bring together members of the Anglican and Free Churches for periodical friendly conference, and particularly to discuss the social implications of the Christian ethic.

The place owes its inception to the inspiration of Fircroft. The Warden has hopes that in the future he may be able to secure some official support from Liverpool University, which, except for its own Settlement in Liverpool, scarcely at present comes into definite contact with the workers. This vast industrial area would derive enormous benefit if a number of centres such as Beechcroft could be established amongst the homes of the people. It is, however, doubtful whether, even if the University could be persuaded to go some way towards such a desirable goal, sufficient elasticity and freedom to experiment would be allowed under official auspices; and it seems

*See Appendix I.

certain that such institutions as Beechcroft, to be successful, must study variety of method, and that every opportunity must be given to the Wardens to work along their own lines, and especially to endeavour to permeate the work with a broad religious spirit.

ST. MARY'S, YORK.

It is not the name of a church, but of a street which stands near the walls of the great Benedictine Abbey, dedicated to the mother of our Lord. Every inch of ground hereabouts has its history, to which in recent years the Settlement is adding an interesting chapter.

The Settlement was opened within a week or two of Swarthmore, after the pattern of which it is fashioned. It is, however, not so intimately connected with Friends, and is under private management. Richard Westrope is the Warden, and his assistant is Wilfrid Crosland, who lives on the premises, and whose private room is a social rendezvous for many young fellows who make the Settlement their intellectual and social home.

The syllabus at St. Mary's has always been catholic in its scope. The Warden has desired from the outset to set a high standard in the quality of the teaching, and many well known names are included in the list of visiting lecturers.

The plan at first was to have three main courses each week, with smaller study groups on the intervening evenings. The type of student specially desired was the more thoughtful working man and woman troubled by a whole range of problems, and perhaps somewhat embittered in facing them. Not only was it hoped to offer intellectual help, but at the same time, following Mazzini's method, to "connect all our education with our social life, with our fellowship as human beings." The note of comradeship has always been strong at St. Mary's. There is an abandon, a freedom from restraint, and a spirit

of esprit-de-corps there which has greatly helped the seeker after knowledge and truth, and which has had the additional great value of attracting many young men and women into the homely fellowship of the place—results which no doubt reflect the presiding genius of the Warden and his colleague.

The course of studies is very similar to that pursued at the other Settlements under review. There is usually one definite religious course, with others on Economics or Literature. Frequently a course is arranged on a given subject or book, such as Wm. Chas. Braithwaite's "Foundations of National Greatness," a different lecturer attending each week.

Singing has always been a feature, and there is plenty of fun and merry fellowship in the Common-room after the lectures.

There is a good library, mainly concerned with theology and sociology, the nucleus of which was got together by means of a generous gift of £100 from the late Henry Tennant.

The Workers' Educational Association makes its local headquarters at St. Mary's, and a Tutorial Class, at first under Arthur Greenwood, M.A., and latterly under Prof. Grant, has just concluded its fourth year.

The number of students attending the classes at St. Mary's during the past six years has averaged one hundred and ninety per week.

Four or five young men have gone on from St. Mary's to Fircroft for a term of residence there, and one of them is now Warden of the University Settlement at Glasgow.

Since the outbreak of the war, some valuable extension work has been undertaken in the suburbs of York. A Women's Class on European History, in the spring of 1915, attracted about forty students, a dozen of whom agreed at the close of the course to get their friends and neighbours together in little groups in private houses to pursue the study of war problems. One working woman said :—"I had often wished I could do something to help the neighbours in my street, but I never

had a chance before." Her kitchen was crowded at each meeting through the winter, people often sitting on the floor ; and her husband presided at the gatherings, which were felt to be of great value. This was only one of a dozen similar groups attended fortnightly by about two hundred people. The subjects taken included France, Russia, Italy, the Balkans, Modern Egypt, and the Growth of Modern Germany. A number of leaders supplied from St. Mary's (some being more advanced students there) conducted the studies, and it was a common experience for an animated but very friendly discussion to continue well into the second, and occasionally even into the third hour.

The influence of St. Mary's has spread much farther afield than the walls of the old city. During each summer it has been customary to welcome groups of Adult School members from the West Riding towns for week-end visits of an educational character. The house is well situated for such a purpose. There are five bedrooms, very simply furnished, capable of accommodating eighteen visitors ; and there is a large kitchen where meals are taken. A charge of 4/- per person is made, covering board and residence from Saturday's tea to Sunday's tea. Under the guidance of the inspiring table-talk of the Warden these groups meet on the lawn or in the Common-room, discussing at first their Adult School concerns, but passing on to dreams of a new England, with all its people waiting to be gathered into a life of fellowship and service.

An Adult School teacher, who, on more than one occasion, has been present with a group of men from his own and other classes, says :—

> " We realized during our visits a fellowship and stirring of spirit which exceeded anything experienced anywhere else. We talked and thought of nothing but pure and high and lovely things. I feel it to be quite inadequate to express the impressions made upon me, which have been about the most uplifting experiences I have gone through."

Another member of the party, a compositor by trade, recording his experience, says :—

> "It was a time that I shall not in a hurry forget, and it has led me to search into my own heart and life, and to ask myself 'What am I doing to extend the kingdom of God on earth? Am I satisfied with educating myself in the material things of life, and leaving out the spiritual?' The one cannot really and truly exist without the other. The whole gathering has been a revelation to me."

The Yorkshire Adult School Union makes a contribution to the cost of these week-end visits, which brings them within the reach of almost all who may desire to participate in them.

It should perhaps be stated that the normal life of St. Mary's has been considerably modified within recent months, as the Common-room has been handed over to the Belgian refugees in the city as their club room, and the Friends' Ambulance Unit have used the premises as a hostel and local training centre for their members.

THE SETTLEMENT, LEMINGTON-ON-TYNE.

Lemington is an industrial village on the banks of the Tyne, about four miles west of Newcastle. It numbers about four thousand inhabitants. The principal industries are engineering and mining, a large proportion of the men finding employment at the great Armstrong works.

Lemington adjoins Walbottle, which in common indeed with the whole district enjoys unenviable notoriety on account of the overcrowded and unhealthy conditions under which the people live.

The impression left on a visitor is not of squalor, but of drab monotony. The people, though imprisoned in a mean environment, possess the strong, hard-headed characteristics for which Northumbria is famed. Here, if anywhere, is soil from which to anticipate a fruitful harvest from a bold educational experiment.

Dr. Andrew Messer and his wife, feeling a deep concern to be of service to the community among whom their lot is cast, at first adopted conventional methods of social service, such as a programme of Saturday night popular entertainments. The results were ephemeral, and it was realized that some less spectacular line of approach was desirable. A careful experiment along Adult School lines was consequently inaugurated, based upon the belief that the people would worthily respond if the very best could be placed before them. After patient experiment, the "Settlement" was at last instituted, to be a centre of educational and spiritual help to the village. The building in which this experiment is being tried is pleasant to look upon. It stands in a wide open space and along the entire front there is a spacious raised stone pavement and sloping beds of rose trees. Large windows open southward from most of the rooms, to catch every beam of sunshine that can struggle through the pall of smoke. There is a large hall that will seat two hundred people, a parlour (in which the Adult School meets) and a large and pleasant kitchen arranged for cookery demonstrations. The following programme will show the nature of the activities now centred in this building.

SUNDAYS -	9-30	Adult School for Men.
	3-15	Junior School for Boys.
	7-0	Devotional Meeting.
MONDAYS -	7-0	Adult School for Women.
TUESDAYS -	7-0	A course of lectures and discussions on Greek Political Theories.
WEDNESDAYS	2-0	A School for Mothers and Babies' Welcome.
	7-0	A course of lessons on Folk Dancing for Women.
THURSDAYS	7-0	A course of Lectures on English Literature.
FRIDAYS -	7-30	Ambulance Instruction Class.
SATURDAYS	—	Popular Evening Lectures, Concerts, Dramatic Recitals, etc.

It will be seen that this programme incorporates the original Saturday evening " Pop.," and adds to it a varied and extraordinarily useful educational course.

Economic questions are not directly dealt with. It has been felt that the workers of Lemington are only too familiar from hard experience with such problems, and it would be more helpful to them if their attention could be drawn away, after the hard day's work, to Art, Literature, Philosophy and " whatsoever things are lovely and of good report." Probably, however, in the near future some definite subject such as the History of Trade Unionism will be added, as it is realized that detailed guidance will be needed to face the industrial complications which the war will bequeath to the toilers.

Classes for boys and girls are also to be developed, and some such subjects as the Elements of Art and Science (with the aid of microscope and experiment) will be attempted.

The School for Mothers calls for special notice. An average of twenty-six mothers, or expectant mothers, have recently been in attendance each week. The babies are weighed, and are then put to sleep (or such at least is the intention) in a row of cribs improvised from banana crates. These crates, with bedding all complete, have only cost a shilling each. The mothers then set to work making garments, according to specially designed patterns. While the sewing is proceeding, health-talks are given by the Health Visitor for the district, or some other competent person. Tea is provided at a charge of a penny. Sometimes a demonstration is given in the preparation of infants' food, and a special gas stove has been installed for the purpose. An Infants' Welfare Exhibition is now in contemplation, at which many of the methods which modern research has proved to be so important to the physique of our race will be visualized in popular fashion. The writer on a recent visit learned two significant facts which show what valuable results the class has already achieved. One was that

the mothers who attend are in constant demand as advisers to their neighbours; and the other that the percentage of breast-fed infants among them stands at eighty per cent.

The main purpose of the class is not to draw the women into the Adult School, but to promote the welfare of the child-life of the village community. The class, however, provides a fine sphere of social service for the members of the Women's School, who are able to make many friendships and perform many little acts of kindly neighbourliness in the homes all round them.

The meetings on Sunday morning and evening present features of much interest. The Adult School consists of a smallish group, say thirty, but every head counts for something. Among the members are a considerable number of Trades Union leaders, two or three School Teachers, two or three Analytical Chemists, a County Councillor, a Magistrate, and Officers from Rechabite, Sons of Temperance and other Lodges. They sit round the fire in homely fashion, while "the Doctor," with a blackboard and chalk, unfolds the lesson. On a recent Sunday, when the place of the Bible in the development of mankind was under consideration, it was a revelation to hear these men discussing the difference between the literature of the Hebrews and the Greeks. But it is after the last hymn has been sung and the formal meeting brought to a close that the most interesting part of the proceedings begins. Pipes are then lit and the group draws a little closer round the fire. Then, in a delightfully informal fashion, friend converses with friend, and in this refreshing flow of soul many deep problems are debated in a spirit of noble seriousness, and always under "the Doctor's" wise and genial guidance. In the evening, the procedure is much the same, excepting that the lesson gives place to a time of family worship, in which all are free to take part.

One word must be added on the mundane subject of finance. The whole of the work undertaken at Lemington, from the

lecturing to the caretaking, is voluntarily rendered. The cost of maintaining the Settlement is thus kept within easily manageable proportions.

Of course the experiment calls for exceptional powers of leadership ; but it is worthy of any man's highest endeavour. If there were fifty such institutions scattered along the banks of that busy river, Tyneside would be a happier place than it is to-day, and some of our ominous social problems would be easier of solution.

THE HOMESTEAD, WAKEFIELD.

" The Homestead " does not claim to be " a Settlement," but rather a vigorous Adult School, strongly developed along educational lines.

The School at first was carried on in a small room which was only available on Sunday mornings. The members felt crippled in their efforts : they were bigger than their room : they wanted to expand. By a fine united effort they raised £200 or £300, and, with the help of a local building society, built an unpretentious house, with the two top rooms made into one. A surrounding plot of land measuring about 1,200 square yards was also bought. The men worked like Trojans at the new building, digging out the foundations in their spare time, and doing many another odd job to make their new home comfortable.

The premises were opened in October, 1913. A few months later war broke out, and many of the younger members enlisted. This involved the abandonment of many projects, and a re-arrangement of the programme to meet the altered circumstances.

There is a bracing atmosphere at The Homestead. Ten years' hard Adult School work lies behind it. Those ten years saw many very ordinary folk touched with a new enthusiasm and purpose. Some were drifting aimlessly through life, and almost unconsciously they have become useful men and women.

The greater proportion belong to no religious denomination, though some few are Church workers and local preachers.

The entire management of the place is in the hands of a small council of its members, to whom the President, W. H. Blackburn, describes himself as "Consulting Engineer." They undertake every detail of the work (excepting some of the lecturing), from the caretaking to the conduct of the Sunday evening meeting for worship. They also send out a rota of speakers and teachers to the local Brotherhoods, Debating Societies, Adult School Lesson Preparation Classes and Study Circles; they have supplied Presidents for at least three local Adult Schools, and a Sunday seldom passes but one or more of them takes the Bible lesson or the "First half-hour" in one of the Wakefield Adult Schools.

The "Consulting Engineer" keeps a friendly eye on the few people who come merely to enjoy the fellowship of the place, and is always trying to induce them to take their share of active service. Truly The Homestead is a hive of busy workers.

There is a full programme of meetings during the week, including a "Mothers' Club," which is attended by the City Medical Officer and the Lady Health Visitor, who give lectures and personal advice to the women. On Sundays, in addition to the ordinary School meetings, special courses of lectures are arranged.

Occasionally the week concludes with a Saturday evening social gathering, of which the President writes :—

"The Saturday evening 'confab' is just *the* thing. No arrangement of subject is made; we just put our pipes on, and our feet on the mantelpiece, and talk. We finish with a family reading, quietly, that goes home every time. Its very friendliness appeals to men, and its informality."

Some excellent, unconventional work is done for boys and girls. The boys at their Sunday class whistle the chorus to one of the hymns! They are just now busily engaged in

fixing up some weather-apparatus in the garden, from which they intend to compile charts. They have their own Rambling Club, Swimming Club, Savings Bank, and so on.

The girls (who are divided into junior and senior classes, averaging from twenty to thirty each in attendance) wear membership armlets and are proud of them. They voluntarily keep the premises clean.

It will be gathered that an atmosphere of informality and independence is maintained at The Homestead, such as is likely to attract the hard-headed workers of this rugged industrial district. But, as in all the other Settlements here described, there is an undercurrent of reverence, a feeling after reality, a keen mental alertness, and a most refreshing warmth of fellowship.

CHAPTER II.

The Guest Houses.

THOUGH less strenuous in their directly educational activities than the Settlements, the various Guest Houses which here come under review are carrying on work of real recreative and educative value.

There is a vast field open to the educationalist in helping people to spend their leisure time wisely and well, and to appreciate more deeply the wonder and beauty of the natural world.

The Guest Houses, which are intended to provide holidays within the means of the wage-earners, have introduced many to an entirely new world. Some of the visitors have seen a bird's nest for the first time in their lives : others have been introduced to the fascinating life of seashore, moor or mountain, and have found a new and absorbing hobby : many have learned to appreciate worthily the healing and refining influences of nature ; whilst in the social life and the comradeship of the daily ramble they have tasted to the full the joy of an inspiring fellowship.

The Guest Houses are increasingly being used, especially out of the holiday "season," for specific educational purposes. Week-end conferences of Adult scholars, interspersed with lectures, are frequently held at all of them ; and they are also used in a similar way by other groups, such as the Friends' First Day School Association, the Workers' Educational Association, the local School Teachers, Girls' Clubs, Esperantists, as "Retreats," and so forth. At Scalby there is an annual Nature Study School (attended largely by school teachers), at which courses of lectures are given on such subjects as "The Natural

THE GUEST HOUSES

UFFCULME, BIRMINGHAM.

HEYS FARM, CLITHEROE.

FRIEDENSTHAL, SCALBY.

BARMING OLD HALL, MAIDSTONE.

PENSCOT, WINSCOMBE

History of a Moor," and " The Natural History of the Seashore." An advanced class is also arranged on these occasions for those wishing to obtain a deeper insight into some of the problems of life and evolution.

No more admirable centres for such gatherings could well be conceived. In an environment so quiet and detached, and amid restful natural scenery, mind and heart are in a mood to respond to every uplifting and inspiring influence.

The Guest Houses are admirably suited for experimental educational work during the winter months, and such work might well lead to some propagandist educational movement in the surrounding villages.

The aggregate number of visitors during the few years the Guest Houses have been open amounts to several thousands.

The cost of maintaining the permanent Guest Houses is, of course, chiefly defrayed by the fees of the visitors. The charges range in normal times from 20/- to 28/- per week for an adult, or 6/6 to 7/6 for a week-end (Saturday tea to Monday breakfast)*. There are preferential rates in most cases for Adult School members. A little light work, such as bed-making and boot-cleaning, is undertaken by the guests.

FRIEDENSTHAL, SCALBY, NEAR SCARBOROUGH.

Friedensthal comes first in point of time among the Adult School Guest Houses, and has largely set the pattern for the others.

It is one of the richest legacies left to us by the late John Wilhelm Rowntree (1868-1905). While living at Scalby he purchased a local estate of thirty acres, on which he desired not only to build himself a house, but to carry out several social experiments on which he had set his mind.

*These rates are temporarily increased owing to the war.

There was a pleasant villa on the estate, and this he adapted for use as a Guest House. Close at hand—just across the front lawn—he built a charming "Common-room."

The place was furnished and handed over to the management of the Yorkshire Adult School Union. It was well named "Friedensthal"—"The Vale of Peace."

Some time later a large Pavilion was built in an adjoining field. This was intended for conferences of social workers, summer schools, and such purposes. It will seat two hundred people. Above it there are dormitories for twenty guests.

In addition the founder built the hall of his own private house so as to make it available for social gatherings which he hoped to arrange for the visitors at Friedensthal and his own family and private guests.

The gardens at Friedensthal are charmingly laid out, and there is a view across the valley to the beautiful Raincliffe Woods. The sea is about two miles away, and northward the country rises steeply to the moors, which stretch away in seemingly endless vistas of beauty.

The grounds of the Guest House contain a croquet lawn, a bowling green, a tennis court, a cricket field, and a delightful "Children's Garden." So attractive and restful is it all that some visitors who come with the intention of spending most of their time in Scarborough, which is three miles distant, are said to end by never leaving the grounds.

Daily life in the Guest House is simple and homely. After breakfast family reading is led by one of the guests. Walks are the order of the day—across the heathery moors or "down by the silver sea," each guest being fortified with a lunch packet. In the evening there are games and sing-songs, or occasional talks, say, on the flora or the antiquities of the neighbourhood.

The influence of Friedensthal has extended throughout the Adult Schools not only of Yorkshire, but of the whole country, partly because so many happy associations of holiday life and

fellowship cluster round it, and also because it has carried a rich spiritual and educative influence into the various centres from which its visitors and students have come.

The number of visitors for the past three years has been 768 in 1913, 698 in 1914, and 411 in 1915. The first figure must be considered as the normal one, the war having greatly interfered with Friedensthal in common with all holiday centres on the north-east coast.

UFFCULME, BIRMINGHAM.

Uffculme is a fine mansion in a residential suburb of Birmingham. It adjoins "Highbury," well-known as the residence of the late Joseph Chamberlain. Barrow Cadbury and his wife, in 1907, decided to devote the house and grounds as a memorial to his father's life and work. It had been his father's residence.

Uffculme may be regarded both as an Adult School centre and as a holiday home. The Hostel is placed at the disposal of Adult Schools, and they arrange a list of studies appropriate to their particular needs, procure lecturers, teachers and leaders, and the members spend the week-end or longer period together in communal life and united study and conference. In addition to the benefit received from the actual classes or lectures, the times of social intercourse and happy comradeship have their right part in this "education by fellowship." Since the opening of the Hostel in 1908, over one hundred and forty such gatherings have been held, attended by more than 3,500 persons.

The setting aside of week-ends for such purposes has precluded an extended use of the Hostel as a holiday home, but each year a goodly number of Adult School members have availed themselves of the open periods and have spent very happy holidays there. Although but three miles from the heart of Birmingham, Uffculme is charmingly situated, and as

the estate extends to over twenty-six acres there is no sense of urban confinement. Altogether eight hundred holiday-makers have so far stayed in the Hostel, which accommodates thirty-five visitors at a time.

During the summer season the extensive grounds are visited by Adult School parties, Mothers' Meetings and Children's Sunday School picnics, and each day presents its animated picture of men and women who have thrown off, for a brief hour or two, the anxieties of life, or of children enjoying the pleasure and charm and entertainment which Uffculme provides. The number of such visitors has now reached a total of 202,500, comprised of 855 parties.

An area of land has been set aside for garden allotments for Adult School members, and about forty men have found a new interest in the cultivation of their own plots. Very successful results have attended this scheme, and men who previously had never handled a spade have developed into quite creditable gardeners.

Upon the outbreak of war the normal work of the Hostel fell into abeyance and has been, and still is, superseded by that of the accommodation and care of Belgian refugees. But during the earlier days of the war a very interesting "school" was held, about four dozen boys and girls from the poorer homes of Birmingham being boarded, clothed and educated for a period of three months. This proved quite a successful venture, and was greatly appreciated by the children.*

HEYS FARM, CLITHEROE.

The happy inspiration which led to the opening of Heys Farm is traceable to a week-end conference of Lancashire Adult School workers, at St. Mary's Settlement, York. So much stimulus was received by those who attended that Conference,

*Since this account was written, Uffculme (house and grounds) has been offered to the Corporation of Birmingham, and gratefully accepted by them.

that one member present determined to provide a centre nearer the Lancashire towns, where the Adult School workers of that great county could frequently meet for quiet retirement and mutual help. He looked round for a small village cottage, but the only suitable place which offered itself was Heys Farm. No more delightful spot could be desired. The farm is a charming old place, tucked away a quarter of a mile back from the road, on the fell-side overlooking Pendle Hill, where George Fox had his vision of "a great people to be gathered to the truth." Close at hand are high fells and beautiful streams. The house (which has once or twice been enlarged) contains a large kitchen and parlour—the latter an old cow-shed converted into a delightful oak-beamed Common-room—and upstairs three dormitories containing four, six and eight beds respectively, and christened "The Jungle," "The Long Room" and "The Backwoods," with two smaller rooms. Altogether, with sleeping accommodation in neighbouring farm-houses, twenty-five or thirty persons can be housed. A resident couple keep house and attend with cheerful diligence to the comfort of the guests. There is a lawn for tennis or bowls, a cricket-pitch and a large vegetable and flower garden.

Percy Davies and his wife, to whom the establishment of the Guest House is chiefly due, live during the summer months in an adjoining residence, and their constant presence among the visitors is a source of inspiration and help.

The first purpose of the Guest House is to help the Lancashire Adult Schools.

The ordinary Adult School "week-ends" are delightfully informal; sometimes there is a lecture, but oftener walks on the hillside or by the stream, with friendly talks about one's Adult School work, are the order of the day, with an evening sing-song, ending with family worship. On Sunday evenings there is a meeting for worship in the Common-room.

A comprehensive and interesting statement of the aims of the Guest House which has just been issued states that it stands for a spiritual attitude towards life ; it is *a "church"** of experimental religion, without creeds or ceremonies, where search is made after a person relationship with the Divine Spirit ; *a home* of deepening fellowship where men and women lose their sense of isolation, and *a school* for the study of those things which make life more abundant and more rich in service.

It may be added that when the farm was first opened a number of the villagers attended a course of educational classes, but it proved increasingly difficult to continue this and at the same time to arrange a programme which would meet the needs of the townsfolk. The problems of town and country education seem to call for separate lines of approach.

OLD HALL, BARMING, NEAR MAIDSTONE.

This Guest House is pleasantly situated in the heart of "The Garden of England." It is a picturesque old gabled farmstead, richly coloured with age, and embowered in trees. There is about an acre of garden. The surrounding country is well wooded, and in early spring, when the plum and cherry orchards are in bloom, the fields all round the house are fairy-like in their beauty.

The Guest House owes its inception chiefly to Charles Pine. The Kent Adult School members and other sympathisers helped to raise nearly £400 to pay for the furniture and structural alterations, and the Common-room was furnished by a local friend as a memorial to his wife. Though the war has dislocated the ordinary life of the place (a party of Belgian refugees were entertained there for several months), it is anticipated that the venture will be self-supporting in normal times.

Maidstone is only an hour's run from town, and the Old Hall is becoming more and more a place of retreat for Londoners.

*The word "church" is, of course, not to be taken in the ecclesiastical sense. There is no membership of any kind.

Amid the pleasant Kentish orchards and in the fellowship of the common life, one experiences with a thankful heart the healing and cleansing influences of quietude, and gains "recruited vigour for the task of living."

The Warden, in reviewing last year's work, sums up her impressions by saying that the usefulness of the place keeps widening as time goes on, both to the merry holiday-makers, and to the weary folk who for a time take up their abode within its walls.

PENSCOT, WINSCOMBE.

Penscot is an old village inn, near Winscombe, in Somerset. The house stands high up on the Mendip Hills, and is surrounded on all sides by stretches of open moorland. The famous Cheddar Gorge is about three miles distant, and the scenery all round is varied and beautiful.

The house has two sitting-rooms, kitchens, and seven bedrooms. About sixteen people can be accommodated. In an adjoining field there is a Common-room, which has a good verandah and commands a magnificent view out to sea.

With its furniture, and about two acres of land, the house was given for the benefit of the Adult Schools by Mr. and Mrs. Woolcot Thompson, of Sidcot. It is administered by a Trust for the specified purposes of a Guest House or Hostel, for the advancement of religion and education, as a centre for conferences (chiefly in connection with the Bristol Adult Schools and the Workers' Educational Association), and as a place for rest and study.

The value of educational study at such a centre is felt to be far greater than amid the noise and hurry of the neighbouring great city of Bristol. An "atmosphere of expectation" somehow gathers round the place, and the fact that the students are living together prevents any sense of hurry and gives time for the interchange of thought and experience in an atmosphere of fellowship of a particularly intense kind.

The total number of visitors was over four hundred during last year. The venture has so far paid its way, but only with the help of a number of subscribers.

An interesting development of the activities of the place was planned for the winter of 1914-15. It was proposed to make Penscot a centre for an experimental "Winter School," to which it was hoped that a group of agricultural workers might come into residence for a term or two. The course of study was to include English Literature, Political History, Economic Theories, Science and Arithmetic. There were also to be Nature Study rambles, Physical Exercises and Gardening. Besides attending the classes, each student was to receive private coaching.

Unfortunately the outbreak of the war rendered all these plans abortive, but it is hoped to carry them out at some future, happier time.

MISCELLANEOUS HOLIDAY CENTRES.

In addition to these permanent Guest Houses, some reference must be made to a few "occasional" Holiday Homes, which are run during the summer season only, and chiefly for the use of Adult School members. A list of them is given in Appendix II. at the end of this volume. They are all conducted on very simple lines, and do not involve much expense. In common with the larger Guest Houses they provide an opportunity for people in varying "classes" of life to meet together in helpful friendship, and amid restful natural surroundings. Most of them are admirable "pitches" for Lecture Schools and Week-end Conferences.

Mention should also be made of the Holiday Fellowship, whose headquarters are at Conway. T. A. Leonard, who is the Secretary of this organization, is desirous of introducing into each of its centres some direct educational features, such as evening conferences and lectures. Thus G. Currie Martin, in the summer of 1915, spent a month at Conway, and delivered a number of lectures and field-talks, to the very evident enjoyment of the holiday-makers.

CHAPTER III.

Lecture Schools and Study Circles.

THE Week-end Lecture Schools, now so popular in many directions, though of necessity only touching the fringe of the problem of adult education, nevertheless fulfil an important pioneer purpose. The conditions under which most working men and women pass their lives make sustained courses of study very difficult to them. All the more needful, therefore, is it that they should enjoy full opportunity during their hardly-earned hours of leisure to make themselves acquainted with the things of the mind and spirit.

The proceedings at a Lecture School generally include two lectures on Saturday, and two on Sunday, concluding with a devotional hour. Meals are taken in common by the students and lecturers.* These conditions enable a husband and wife to attend together, and the common meals provide a brief opportunity for the cultivation of helpful friendships with kindred spirits. When the school is held in a private garden (and many are lent for the purpose), the peacefulness and beauty of nature contribute to that detachment and serenity of mind which so greatly assist the seeker after knowledge and truth.

For the past three years, Professor G. Currie Martin, M.A., B.D., has been devoting himself to this work. During that time he has visited one hundred and twenty centres, and delivered about seven hundred lectures. Wherever he has been—whether to an isolated village or a great city—there has been the same hunger and thirst after knowledge and guidance on the part of the men and women who have

*See Appendix III. for a specimen programme.

come to hear him. His subjects have included "The Great Thinkers of the World," "The Lessons of the great Religions," "The Inner Meaning of Internationalism," "Inspiration in Men, Books and Movements," and several Religious and Biblical courses.

Many other persons of scholarly attainments, including Bruce Wallace, M.A., Wm. Blackshaw, M.A., B.D., Will Reason, M.A., Meyrick Booth, B.Sc., Ph.D., E. H. C. Wethered, LL.B. and the staff lecturers of the various Settlements, have undertaken similar occasional work. It is probable that from 750 to 1,000 lectures are now delivered yearly to Adult School groups, and everywhere the audiences are enthusiastic, often outdoing the students of our public schools in their eagerness to learn.

The value of the Lecture Schools is by no means confined to the brief period of study which they provide. They form in very many instances a starting point for new lines of study and an introduction into new realms of literature. This is seen not only in the improvement in the ordinary discussions and "First half-hours" in the Adult Schools, but in the growth of Study groups and Reading circles.

But there is a further result which calls for special mention. The Sunday evening devotional meetings with which a Lecture School usually closes, are of an unique type. They are usually held without pre-arrangement, unless it be that someone has been invited to read or speak a few helpful words. Frequently many take part, as in a family circle, and the visions and inspiration which the students have known as they have studied and lived together for a brief day or two lead many to a deeper consecration of life. It has often been remarked that these meetings seem to recall the spontaneity and eagerness of the gatherings of the early Christian Church. Men and women have again and again testified that in them they have experienced new visions of religious truth and duty and have made fresh resolves for service.

A development of the week-end Lecture School method is seen in a growing demand for courses of week-night lectures, extending over two or three months. This permits of more continuous methods of study, and the cumulative educational results are all the greater.

The visit of a lecturer is often followed, and sometimes preceded, by the formation of a Study-circle at which the subject dealt with in the lectures is studied in fuller detail.

STUDY-CIRCLES.

The Study-circle has "caught on" rapidly within a short space of time. Its method is very simple. Three or four persons are sufficient to form a Circle, though the best work is probably done by a group of eight or ten. Each member, wherever possible, is supplied with the printed outline of study, so as to be prepared beforehand to ask questions or to contribute his share to the conversation. Sometimes members write papers by way of introduction to the evening's discussion. Leadership can be undertaken by any educated and sympathetic person, who must, of course, master the subject, but whose main aim should be to draw others out, encouraging the shy and restraining the voluble, maintaining throughout a free and open-hearted spirit, and seeking always to stimulate thought rather than to impose conclusions.

A few outline courses of study—of which a specimen will be found in an appendix at the end of this volume—have already been prepared, dealing with such subjects as the European War, the Foundations of National Greatness, the Literature of the Bible, and the Health of the State.*

If a whole series of carefully thought-out and directed schemes of study, based on accurate knowledge, were available, with suitable accompanying literature, they would meet a great need; for there can be no doubt that the Study-circle method has come to stay, and is rich in potentialities.

---

*See Appendix IV.

Already, up and down the country, many little groups of men and women are meeting, in private drawing-rooms and kitchens, in railway mess-rooms and miners' lodges and on Adult School premises, patiently threshing out week by week many hard problems in a spirit of earnest enquiry.

Such a method is far more valuable than isolated intellectual study or the correspondence class. It is the co-operative principle applied to education. Experience has shown that in the homely atmosphere of the fireside it is comparatively easy to maintain a spirit of informality, and questions and discussions are more readily evoked.

It seems very desirable in developing this work that co-operation between the existing educational organizations should be secured. At Bristol the Workers' Educational Association and the Adult Schools have successfully combined to prepare courses of lectures and to find circle leaders—an example which is being followed in other places.

There is, however, urgent need in almost every district for competent Circle leaders. The people are very hungry, but there are insufficient teachers. At Birkenhead, for instance, the Warden of Beechcroft says he could at once start a dozen more Circles if the necessary leadership were forthcoming. Help is indeed needed in several directions. Some, who cannot lead, can organize a Circle and secure members from among their neighbours and acquaintances ; others can offer a suitable room for the meetings.

The last named means of helping are open to almost everyone who has a home. One has heard now and again of some thoughtful person, who in building himself a home has planned it so that at least one room can be constantly used for the good of a wider circle than his family, and who has delighted to welcome friends and neighbours who are seeking the " fellowship of kindred souls."

Enough has perhaps been said to demonstrate that the Lecture School and the modest Study-circle, though both still in their infancy, may be expected to become powerful factors in the future development of democratic educational efforts.

SUMMER SCHOOLS.

We have seen that the idea of the Summer School was borrowed from the Society of Friends. Many are the organizations which have now discovered its value.

The Adult Schools were led to adopt the method largely as the outcome of their own Week-end Lecture Schools. To the work-a-day folk who make up the regular army of Adult scholars, and who are quite unable to get away from the daily claims of business life to spend three or six months in a residential college, the Week-end Schools have proved a source of much inspiration, and naturally have provoked a desire for opportunities for more continuous study. Hence the proposal to hold a Summer School at Fircroft in the summer of 1910 met with an eager response. This school was confined to women, who perhaps thought that as men were in the enjoyment of perpetual possession, their turn had come to share some of the good things which Fircroft had to offer. The following year a school for both men and women was organized, about seventy persons being enrolled, most of whom stayed for one week. In 1914 a more ambitious effort was made, the course of study being lengthened to a month, and a rather wider circle of women students being secured. For the first time on record the women of the Adult Schools and Workers' Educational Association were enabled to spend several weeks together in continuous study. The curriculum was drawn up so that many sides of life were included, and each student was invited to concentrate upon those subjects which (in consultation with the Warden, Miss L. Jowitt, of Bristol University Settlement) were felt to be of the greatest personal interest and value. The charge

was fixed at £1 per week, and some Adult Schools clubbed together to send promising students who otherwise would have been debarred from attending by even this modest expense.

There were forty-two students, every one of whom stayed for at least a month. This is remarkable when one remembers how difficult it is for women to leave home, or, if they are "employed," to leave their job for so long without risk of unemployment. The party included women from Denmark, Iceland and Germany. Many had come from heavy home tasks, or from factory and workshop. One large firm sent six of their work-girls and six others were nominated by the Workers' Educational Association. The majority were young women who had shown an aptitude for study. To see such a group of working-women, sitting under the trees listening to the reading of Whitman's "Pioneers," or to Tom Bryan's talks on Mazzini, was an inspiring and touching sight.

"Only working-folk," it is true, but pioneers of England's future, to whom is committed the moulding of the next generation.

"We to-day's procession leading, we the route for travel clearing,
Pioneers! O Pioneers!"

The experiment proved so valuable that quite a number of similar Summer Schools have since been held in various parts of the country. They are of two orders: the larger ones, with several resident lecturers; and the smaller ones, with one resident lecturer, aided by local helpers. Of the former type, perhaps the most notable has been that held at Woodbrooke in August, 1915, when the subject of study was "The Unity of Western Civilisation." The arrangements for this School were made largely by F. S. Marvin, M.A., under the joint auspices of Woodbrooke and the National Adult School Council. One hundred and twenty students were enrolled from all parts of the country. The lecturers included F. S. Marvin himself,

whose book on "The Living Past" is well known; a number of distinguished History Professors from the Universities, and two or three well known economists.*

The smaller type of Summer School calls for special mention, because it seems capable of almost indefinite extension. Such admirable sites as Jordan's Hostel, Brickett Wood Pavilion and the Friends' Holiday Cottage at Airton have been secured for working out the idea on very simple and inexpensive lines. If the test of the value of this class of work is its influence on the heart and mind of the students, then the evidence is so conclusive that one can only hope for a speedy development of such work all over the country. The programme at these smaller Schools is usually limited to a week. There is a resident Warden or Host and Hostess, upon whom the whole tone and spirit of the venture largely depend. A couple of lectures or informal talks are given each day; there is a good tramp before dinner, and the evening closes with a sing-song and family worship. The cumulative influence of the common life, with its open-hearted intercourse, its united study and prayer, its loyal comradeship, and its interchange of thought and aspiration as the conversation turns to common avenues of service, is enriching and illuminating in a high degree. There is a saying of Novalis that religion is a social force and can hardly support itself without the mystical action of mind on mind. Many have found such support in rich measure through the medium of the Summer Schools.

---

*The Lectures have been published in volume-form by the Oxford University Press: price 7/6 net.

CHAPTER IV.

A Rural Experiment.

IN 1911 a rural experiment of much significance and promise was inaugurated by Theodore W. Grubb, M.A., in Wensleydale, Yorkshire.

Wensleydale, famous for its cheese, is a country of wide-spreading pastures and grand but somewhat desolate hills. Its largest towns are Leyburn, at the entrance to the dale, and Hawes at its head, each with a population of less than two thousand. In the intervening fifteen miles there are a few tiny villages and a number of scattered and solitary farmsteads.

The people of the dale preserve characteristics of their own. They are somewhat taciturn towards strangers, but neighbourly among themselves.

Theodore Grubb is the son of a farmer and possesses a practical knowledge of farming, which no doubt has considerably helped him to win the confidence of the dalesmen. In the autumn of 1911 he settled down in Wensleydale to carry out his educational experiment among "the natives," as we town-dwellers somewhat haughtily describe them. It seemed to him pathetic that so much of the youth of such a district should be driven into the towns or even across the sea to seek a fuller life. So he took a couple of rooms in a cottage in the heart of the dale, in the beautiful little village of Bainbridge, with its two hundred souls, and began his appeal.

At first, he says, it looked rather like sweeping back the Atlantic with a mop, but, on the other hand, he knew that the country folk "lived nearer the roots of human nature than the townsfolk, and an appeal can be made to something in them that was before modern civilization, and will be after it."

Here in his own words is the story of the commencement of his work :—

> " One grey day in August, 1911, I was pacing a hillside, wondering how to set to work. I had fondly imagined I might teach economics and industrial history, as so many of my friends seemed to consider them the chief end of man ; but suddenly there flashed into my mind, ' One person I have to make good, myself. My duty to my neighbour is more nearly expressed by saying that I have to make him happy, if I may.' So I collected a village committee (who afterwards worked like heroes), and made a bargain with the Trustees of the village hall, by which we hired it at a little more than the cost of heating, lighting and cleaning, for a series of twopenny concerts and lectures."

It does not sound very original—a regulation series of concerts and lectures. But Theodore Grubb was merely casting his net. The meetings gradually became more educational, and many personal friendships gathered around them. The concerts led to a choir, and to a revival of folk-dancing ; the lectures developed into a scheme for the study of ancient and modern literature, and to a network of study-groups up and down the dale.

Towards the end of the first winter some attempt was made to form educational classes, one being held at a farm-house, an hour's walk from everywhere. The subjects taken were Shakespeare, Chaucer, French and Arithmetic.

The Shakespeare class blossomed out with a performance of " Twelfth Night," in the village hall at Askrigg. The performance was prefaced with a ten-minutes' talk on the play : the costumes were made by the players themselves : " Shakespeare " was in considerable demand at the village shop, and some four hundred people came to see the performances. Other plays followed as time went on.

" You see that wagon-boy," Theodore Grubb said one day to the writer during a walk in the dale, " He's the finest ' Touchstone ' in England ! " After this one learned with equal astonishment of tiny groups of working folk studying Irish Poetry in far-off farm-kitchens, and of audiences of fifty or sixty meeting together on dark winter evenings to listen to talks on " The Trojan Women of Euripides."

Still further to ingratiate himself with the young folk of the district, Theodore Grubb organized a village football club and a series of co-operative mountain walks : and he soon began to feel at home with a goodly number of dalesfolk. His sitting-room became a centre to which a few young men came for private tuition, and were guided in their reading and introduced into a wider intellectual life. This individual intercourse between the teacher and a few disciples soon began to break down the wall of silence and taciturnity, and before long the students at the study circles were asking questions or taking part in the discussions. Some circles began and ended with song, which is a certain creator of fellowship, and by sure degrees the shyness and reserve were melted. Of all the books studied, Boswell's " Life of Johnson," with its incomparable human touch, helped in an especial degree to secure this happy end.

The programme for last season, when compared with the first, shows both the deepening nature of the appeal, and the widening response which has come from the surrounding villages. Permanent organizations have been set on foot, including two Literary Societies, an Adult School, a " Women's Hour " and a Girls' Club, at six centres (Leyburn, Aysgarth, Hawes, Preston, Appersett and West Witton) ; these are affiliated with the Workers' Educational Association, and are the only non-party and undenominational societies of an educational character, except one, in the dale.

Six classes, recognized by the County Education Committee have also been established, chiefly for the study of European

History and Geography, the attendance at each averaging seven persons. A number of lectures, song recitals and plays have been arranged in several villages, and the attendance has ranged from ten to nearly two hundred.

The students are mostly young people between the ages of seventeen and twenty-five. Some of these, stimulated by their association with such a scheme of study and its leader, have (with the aid of bursaries) gone to Fircroft for an extended course of study, and others have obtained Agricultural Scholarships at Leeds University. One young girl, who was a pupil teacher in the village school, was induced to go to Northallerton for a proper training ; and a promising lad gained distinction in History and Literature at the entrance examination to Leeds Training College, and has since been elected President of the College Union.

On two or three occasions a party of about a dozen have visited the Summer School at Durham University, making a stay of a week there, forming valuable friendships, not only with the teachers, but with a number of Durham miners who were students at the same time, and returning home with a widened vision of life beyond the horizon of their own village.

But the best things of all are those which cannot so easily be tabulated. Students thus developing in personality may well be expected to make their influence felt in the district : and indeed there has grown up in the dale a fairly definite group or fellowship, of an entirely informal type, who are facing together, not utilitarian developments in their agricultural fortunes, but deep spiritual problems, and are, it is to be hoped, gradually realizing the call to active service for the help of those among whom their lot is cast.

So far the story is as straightforward as is it fascinating. The future is perhaps not so clear. The success of such work depends to an exceptional degree upon the personality of the leader. It may be a long time before his students are ready

to release him for service elsewhere, while themselves shouldering the responsibility for maintaining the work in the dale ; and it is one of the ironies of the situation that even when that time arrives many of the students only too probably will want to be off to seek their fortunes in the towns.

It was hoped at the outset of the venture that the Workers' Educational Association, with the possible help of the Yorkshire Adult Schools, would secure a cottage and try the experiment of a rural college ; and this would still seem to be the natural goal of such work. The local Educationalists have all along taken a friendly interest in what has been done, but it is doubtful whether the existing official machinery will permit of any very effective help being given to such an effort. One thing, however, seems certain : the Education Authorities, in any support they may feel able to offer to such experiments, must give a fairly free hand to those in charge of them. The personal influence of the teacher is the chief factor of all : he must reside among his students and win their confidence, and then he must be left very much " to lead the people to heaven in his own way." His methods cannot be standardized : any organization that is necessary must be made his servant and not his master. The educational and spiritual needs of our rural districts are very varied, and a large measure of freedom and elasticity is essential if they are at all adequately to be met. But whatever the future may bring, Wensleydale has without doubt a message for rural England full of significance and hope.

Conclusion.

By Wm. Chas. Braithwaite, B.A., LL.B.

THE reader of the foregoing will have seen that throughout the experiments described the stress is laid on fellowship and education. Many of us are feeling that a powerful contribution to the solution of our social problems and to the development throughout the country of a richly-furnished life can be made along these lines, and calls for the service of a great army of men and women of goodwill, who will give time and money to prosecuting the high enterprise. The fellowship we seek means a real sharing of our lives with others; the education we desire includes all that fosters the healthy growth of personality. We are not thinking of formal, institutional fellowships, which are already sufficiently in evidence, nor of dry, dogmatic instruction, administered by superiors to inferiors; but of a vital educational comradeship, in which there is open-hearted intercourse about the things which help us to a larger life.

The chasm between the educated and the uneducated is probably the chief line of separation in English life to-day. I think in practice that it is more important than differences in means or in position. It is easy to get on with any man of education and outlook similar to your own, because you have numbers of points of contact with his mind; but, with the best will in the world, it is difficult to have more than a perfunctory community of life where there is no community of ideas. Accordingly, we should discuss social problems in terms of education-differences quite as much as in terms of class-differences or wealth-differences; and a broader and more widely-flung method of education will be found to be one of

the most potent aids to their solution. For example, education at once re-acts on the standard of comfort ; and that again, if it becomes the standard demanded by a body of workmen, re-acts on wages.

The idea has prevailed that only a few persons deserve a good education ; and there are, of course, very wide variations in the response of the individual to educational stimulus. Moreover, what is one man's meat may be another man's poison. But intelligence, which is the raw material of learning, is found abundantly in all classes and conditions, and it should be a prime national object to see that everywhere it is given its chance.

It is not easy to put into adequate words the type of catholic educational fellowship that lies behind the various experiments recorded in these pages. The unity of spirit is obvious. But in what does this unity consist ? No doubt in the common spirit and outlook of the men and women and of the movements that have thrown themselves into this service. If you know the ideals of the Society of Friends, the Adult School Movement and the Workers' Educational Association, you understand the essential point of view that is needed for this work, nay, you will probably feel the call to share in it yourself. Or you catch the necessary illumination and inspiration from some one who is already busy in the service. Or you sit as a learner yourself in some Summer School or Week-end Lecture School, or Study Circle, and the meaning of this new education of the democracy reveals itself to you. But it is less easy to convey the knowledge through the medium of print.

Some things may, however, be said. In the first place the education is given as one student or seeker helps another, and not from any seat of authority. William White, the Apostle of Adult Schools in the Midlands for fifty years, puts the point clearly :—

"I know nothing so leavening as these Adult Schools. It is sure to bring up the lowly and to bring down the

lofty. If a man has any nonsense in him, or any notion of his own dignity, or that deference ought to be shewn to his superior station and education, he has only to sit down in a class of Adult Scholars for a year, and he will learn a great many things about himself and his surroundings that he never knew before."

Then, it will have been noticed by the careful reader that the method of teaching used in the various experiments does not aim at dogmatic instruction, but at inspiration and illumination. The leader tries to stir faculties to action, to wake mind and soul into vision and discovery, bringing men to those red-letter hours of experience when they become aware of a new truth, in all the freshness and beauty which attends it at its moment of revelation. To see nature for the first time with the observing eye, to wake to the magic of poetry, to feel the past living on in the present, these experiences, and others that reach up to higher spiritual levels, open doors for mind and soul into new worlds. They enlarge the man's personality and give a permanent enrichment to his life.

In the third place, Mazzini's ideal of education by association is kept well in mind. There is the life-giving contact of mind with mind and heart with heart during the time given to common walks or meals or worship, as well as in the free discussion that follows the lecture. You get accordingly something of the University atmosphere, in which the student finds himself living the student-life with others, learning from them and with them, and drinking at the fount of truth among beloved companions.

When we consider what even a taste of education of this kind means to a man or woman, lifting life up and crowding it with new possibilities, we cannot help feeling that many of these experiments should be pushed with missionary enthusiasm and devotion in town and countryside throughout the land. We are well aware that the number of keen men and women

is relatively small—those I mean who are fulfilling in England that prayer which Rabindranath Tagore has uttered for the millions of India :—

> Where the mind is without fear and the head is held high,
> Where knowledge is free,
> Where words come out from the depth of truth,
> Where tireless striving stretches its arms towards perfection,
> Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit,
> Where the mind is led forward by Thee into ever-widening thought and action—
> Into that heaven of freedom, my Father, let my country awake.

We know that stunting conditions partly disable many from following the quest, and that what we may call by contrast satiating conditions have dulled the zest of many others. But the fuller life lies before the nation as a land to be possessed, and we have proved in thousands of cases, as other kindred movements in the country have done, that it may be entered upon with rich results by multitudes of quite ordinary people, if only they can be helped through fellowship to the moment of discovery. A new evangelism by such agencies as Lecture Schools and Week-end fellowships is needed, followed up among those who have caught the light by the more continuous work of Study-circles and Settlements, all these taking diverse shapes according to the circumstances of the locality and the personalities of those who are sharing in the movement as leaders or students. While these simple agencies may seem to some so severely handicapped by limitations of time and inadequacy of equipment as to be almost valueless—and we are very conscious of these limitations—the quality of their intellectual and spiritual atmosphere may be as keen as that of the best University ; and they do succeed in giving men and women

a sure entrance into the fellowship of soul and mind of which we have been speaking. It is this fellowship for which men are hungering to-day : if it can be given, a real unity of life will be found springing up and overcoming the differences of class and sect and condition that menace us to-day, a unity not of any material uniformity but of a common spirit of life animating all.

Is there not a call here for the personal service of many who should be sharing and at the same time renewing their own spiritual and intellectual gains in fellowship with others ? Is there not also a call to those who have material resources to open houses and purses to the claims of this larger comradeship ? The times are urgent : the international and social problems before England and Europe are great and insistent : is there not to our hands both the opportunity and the means of helping democracy to rise to the height of the demands that it must face ?

By fellowship with others in the education of mind and soul and in a common dedication to the highest, we may each one do our part to help our desolated humanity to press forward again with surer steps towards the City of God. We may each one do our part in the high task ; for with us, as with every fellowship of true disciples, will be our Master Himself, the Unfailing Comrade.

APPENDIX I.

Beechcroft Settlement Syllabus.

January—April, 1916.

SUNDAYS.

Workers' Educational Association Class for Associated Society of Locomotive Enginemen and Firemen, on "The Rise of the British Empire."

A course of Lectures for the National Union of Railwaymen, on "The Industrial Revolution," and another on "Political Developments in Europe in the 19th Century."

Occasional Lecture Schools for the Adult Schools, the Trades Council, etc.

MONDAYS.

Tutoral Class for Women, on "Elizabethan Literature."

Men's Discussion Class (various subjects).

WEDNESDAYS.

A course of Lectures on "Europe, 1815–1915."

Women's Study Circles on—

(a) "Some aspects of Women's Work."

(b) "Our organs in Sickness and Health."

THURSDAYS.

A course of Lectures on "Local Government."

Elementary French Class.

Women's Study Circles on—

(a) "The Life-story of Industry from the Women's Standpoint."

(b) Vegetarian Cookery Demonstrations.

(c) Ambulance Demonstrations.

(d) A course of Lectures on "Literature."

FRIDAYS.

Adult School Preparation Class.

A course of Lectures on Philosophy.

A Botany Class.

SATURDAYS.

Workers' Educational Association Popular Lectures.

APPENDIX II.

Miscellaneous Holiday Homes.

1. "JORDANS," NEAR BEACONSFIELD, BUCKINGHAMSHIRE.

This Hostel is situated in Buckinghamshire, amongst beautiful scenery and amidst fascinating historical associations. It is under the management of a Committee of Friends. Conferences, Lecture Schools, "Quiet Week-ends," etc., are frequently held. The terms are from 21/- per week.

The fare from town is only 2/– return.

2.—AIRTON, YORKSHIRE.

This is principally run as a holiday centre for the benefit of Yorkshire Friends and Adult Scholars. It can accommodate twelve persons. A Summer School for women is organized every year. The students stay for a week, and there is a different hostess (usually a well-known Adult School teacher or Friend) each week. The "lectures" are very informal affairs, but of real educative and inspirational value. The charge is only 16/– per week.

3.—ALLENDALE, NORTHUMBERLAND,
and
4.—BARNARD CASTLE, DURHAM.

These two centres serve the Adult Schools of Durham and Tyneside. A small charge of 2/– or 3/– per person per week is made, and the visitors cater for themselves, and bring their own linen.

5.—DRONFIELD-WOODHOUSE, DERBYSHIRE.

This is a bungalow. It was formerly an isolation hospital and was purchased very cheaply, furnished simply for holiday purposes, and set down on the hill-top, 800 feet above the sea, amid lovely scenery. It is only five miles from Sheffield, and

is under the management of the Sheffield Adult School Union, It accommodates twelve in the bungalow and a further eight in tents. Frequent lectures and week-end conferences are arranged. Terms are about 15/- a week.

6.—Low Top Farm, Cheshire.

This is a small house, four miles from Stockport, on the edge of the Peak district. There is house accommodation for four people, but a tent is also available. The charges before the war were as low as 15/- per week. The Holt Town Adult School, Manchester, inaugurated this centre.

7.—St. Oswald's Camp, Rubery, Worcestershire.

This is a summer centre under the control of the Mid-Worcestershire Adult Schools. There is a Dutch barn and some tents for thirty men folk. A few women can also be accommodated in a neighbouring cottage. There is a large field for games. The place is 720 feet above sea-level. The terms in normal times are 2/6 per day per person.

APPENDIX III.

Programme of a Week-end Lecture School.

LECTURER : G. CURRIE MARTIN, M.A., B.D.

Saturday	3-30	Welcome to students by an appointed host and hostess.
	4-0	Lecture, " How God Speaks in History."
	5-15	Tea and Social Intercourse and Singing.
	6-30	Lecture, " How God Speaks in Literature."
	8-0	Light refreshments.
		Family worship.
Sunday	3-0	Welcome to students
	3-15	Lecture, " How God Speaks in Religion."
	4-30	Tea and Social Intercourse.
	5-30	Lecture, " How God Speaks in Jesus."
	7-0	Devotional Meeting.

Questions and discussions at each lecture. Tickets for the course, including meals, 1/– or 1/6.

Sometimes instead of four lectures in the course, there is a course of three, and one on some other subject by a second lecturer.

APPENDIX IV.

Outline Scheme for a Study Circle on "The Health of the State."

(Arranged by Geo. Peverett.)

Text Book : "The Health of the State," by Sir G. Newman, M.D.

First Meeting - A PRELIMINARY SURVEY. The purpose of our Study—Disease in past ages—Development of Local Government—Changes in Social Conditions.

Second Meeting - THE MACHINERY OF PUBLIC HEALTH. The Agencies of Government—Sanitary Authorities—Public Health Officers—Voluntary Agencies.

Third Meeting - FOOD AND ITS VALUE. The Uses of Food—Where Food Comes From—Adulteration—Control—Water Supply.

Fourth Meeting - THE MILK SUPPLY. Its Importance—What Milk is—Milk-borne Disease—Control of Milk Supply—Pasteurisation.

Fifth Meeting - FRESH AIR. What is Air ?—Air and the Human Body—Ventilation—Air in the Home and Workplaces.

Sixth Meeting - INFECTIOUS DISEASES. Microbes—Heredity and Environment—Signs and Symptoms of Disease—Means of Prevention.

Seventh Meeting "THE WHITE MAN'S PLAGUE." What is Tuberculosis ?—How it is Spread ?—Is it Curable ?—Main Lines of Reform.

Eighth Meeting - INFANT MORTALITY. The Rate of Mortality —The First Weeks of Life—Ante-Natal and and Post-Natal Influences—Methods of Reform.

Ninth Meeting - THE HYGIENE OF CHILDHOOD. Home Influences—School Influences—Employment.

Tenth Meeting - THE CHARTER OF THE FACTORY WORKER. Beginning of the Factory System—The Position to-day—The Factory and Workshop Acts—Women under the Factory Acts—How the Individual may Help.

Eleventh Meeting OVERCROWDING AND DOMESTIC SANITATION. What is Overcrowding ?—Some of its Results —Causes—Remedies.

Twelfth Meeting THE PHYSICAL EFFICIENCY OF THE PEOPLE. The issues at Stake—What is being done ?—What is Lacking ?—The Individual's Responsibility—Hope for the Future.

Addresses of Various Organisations, etc.

The National Adult School Union,
1, Central Buildings,
Tothill Street,
Westminster, S.W.

The Workers' Educational Association,
14, Red Lion Square,
Holborn,
London, W.C.

The Warden,
"Woodbrooke,"
Selly Oak,
Birmingham.

Either of the writers of this booklet will be glad as far as possible to answer enquiries or to send fuller information respecting the matters dealt with in it. Their addresses are—

Arnold S. Rowntree, M.P., Chalfonts, York.

Wm. Chas. Braithwaite, LL.B., Castle House, Banbury.

F. J. Gillman, 16, Feversham Crescent, York.

Chronology.

1895. Friends' Conference at Manchester.
1897. Friends' Summer School at Scarborough.
1899. National Council of Adult Schools formed.
1903. Woodbrooke opened as a permanent Friends' Settlement,
" Workers' Educational Association inaugurated at Oxford.
1905. "Friedensthal," Scalby, Guest House opened.
1906. First Adult School Week-end Lecture School (at York).
1907. First University Tutorial Classes formed (at Rochdale and Longton).
1908. "Uffculme," Birmingham, Guest House opened.
1909. Fircroft opened.
" "Swarthmore," Leeds, opened.
" "St. Mary's," York, opened.
1910. First Adult School Summer School (for women) at Fircroft.
1911. Heys Farm, Clitheroe, Guest House, opened.
" Theodore Grubb began an educational experiment in Wensleydale.
1912. G. Currie Martin appointed whole-time Lecturer for Adult Schools.
1913. Old Hall, Barming, Guest House opened.
" "Penscot," Winscombe, Guest House opened.
" Wakefield Settlement opened.
" Lemington Settlement opened.
1914. "Beechcroft," Birkenhead, Settlement opened.

THIS BOOK IS DUE ON THE LAST DATE STAMPED BELOW

AN INITIAL FINE OF 25 CENTS

WILL BE ASSESSED FOR FAILURE TO RETURN THIS BOOK ON THE DATE DUE. THE PENALTY WILL INCREASE TO 50 CENTS ON THE FOURTH DAY AND TO $1.00 ON THE SEVENTH DAY OVERDUE.

JAN 13 1947

10May'54LU

APR 30 1954 LU

LD 21–100*m*-12,'43 (8796s)

392035
LC5056
G7G4
UNIVERSITY OF CALIFORNIA LIBRARY